THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*I am the good shepherd, and know my sheep, and am known of mine*" (JOHN 10: 14).

No. 3, Vol. LXXVII. Thursday, January 21, 1915. Price One Penny.

WHAT IS FAITH?

"WITHOUT faith it is impossible to please him" (Hebrews 11: 6). If we were required to state what we consider the most important principle of the gospel of the Redeemer, we would make no mistake in answering: Faith. By faith we, in the language of the Apostle, "put on" Christ. By faith we are "justified." Faith produces the works of righteousness that are pleasing in the sight of God. Faith apprehends the Savior and accepts Him and His work for the redemption of man. Hence he who believes in Christ has eternal life, while he who does not believe is "dead." "Faith is the first principle in revealed religion, and the foundation of all righteousness." If we realize this, we understand the importance of our inquiry, "What is faith?" Do I have faith? If not, how can I obtain that power, without which it is impossible to please God?

The word faith in the Scriptures has more than one meaning. When it is said of the Apostle Paul that he now preaches the faith which he once destroyed, it is almost synonymous with creed (Gal. 1: 23). In that connection it means the system of religious belief that was preached by the apostles of the Lord. But it has another meaning. It also denotes the confiding and affectionate trust in the atonement of the Redeemer, which affects the character and regenerates man. In this sense faith is a power for salvation. It is a force comparable to the forces of nature by which the work of the Creator is accomplished.

It is faith in this sense of the word, without which it is impossible to please God. Man without a creed, important though a creed may be, if it embodies truth, can please God; but not without loving trust in the Redeemer. Many weaknesses, many imperfections, are freely forgiven when the heart is filled with that faith which consists of affectionate trust in the Savior. But

without that trust man can no more please his Maker than a cold-hearted, selfish, disobedient son can please his father or mother. Man may have faith in himself; he may trust to his own ability to rise in the scale of intelligence; or, he may have faith in humanity in general, but that does not make him acceptable to his God. Peter, trusting in himself, was a pitiful object in the hour of trial. Peter, trusting in his Redeemer, became a pillar in the Church, a faithful witness, and a saint crowned with the glory of martyrdom.

Since, then, faith, in this meaning of the word, is of such importance that upon its operation within us depends our acceptance, or rejection, by our God, and our moral development and eternal exaltation, let us try earnestly to understand what it is.

According to the Epistle to the Hebrews, "Faith is the substance of things hoped for, the evidence of things not seen." This passage illustrates the difficulty of rendering the Scriptures into intelligible English, and the necessity of studying the Scripture narratives as illustrations of the definitions given. The word "substance" is an almost perfect equivalent of the Greek word used in the text. But it is by no means clear in our English Bible. When we have said that it means, literally, that which "stands under" and "sustains" whatever is attached to it, we have yet failed to make the meaning very clear. The same word is translated "person" in Hebrews 1: 3, and "confidence" in II. Cor. 11: 17, and these translations are also correct. Chrysostom paraphrases the verse as follows: "Faith, then, is the vision of things unseen, and it brings the things that are not seen to the same fulness of assurance as the things that are seen." Some of the best commentators take the word substance in this text to mean "firm confidence," and the term "evidence" to be equivalent to "a bringing to light," or "revelation" of things not seen. Faith, then, we may say, is the disposition of man to place a firm confidence in God and His promises, and the channel through which we receive revelation from God of things not seen, or perceived, through the outward senses.

Revelation, some, in controversy with the Latter-day Saints, have contended, is a thing of the past. It has, they say, no place in the present economy of the house of God. But if the definition of faith given by the inspired author of the Epistle to the Hebrews is permitted to stand; if faith is the principle whereby things not seen are revealed, revelation can never become obsolete until faith itself no longer is found among the children of men. Revelation is inseparable from true faith. "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3: 7). It is only where there is no true faith that there are no prophets and no revelation. But "where there is no vision the people perish" (Proverbs 29: 18).

The sailor who tries to steer his storm-tossed vessel into the harbor of safety on a dark night, anxiously looks for the light-house

with its guiding rays. And when he has discovered it he steers by it. He may have his charts and his compass, and they were useful to him as long as he was at sea. By their aid he found his course over the trackless deep. But now he is near the dangerous shore. It is dark. The waves rise and fall with ever increasing fury. The currents may drag the struggling and panting ship out of its course. Then it is the light from the ever faithful lighthouse that the pilot must depend on, and by it he finds the narrow entrance to the harbor. That is what revelation is to the voyager on life's sea. And by faith he can see the harbor beyond, where there is peace and safety.

According to the first Lecture on Faith in the Doctrine and Covenants, "Faith is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence."

This remarkable description of faith can be understood to some extent when it is remembered that the Spirit of God is the "spirit of faith" (II. Cor. 4: 13). Through the operations of this Holy Spirit worlds are created and maintained (Gen. 1: 2). Material things as well as conscious existences are in the Scriptures said to be caused by the Spirit (Job 26: 13). The Spirit is, in a special sense, the Originator of man. Man is the offspring of God. The Spirit is the divine source of his being, and the power that sustains him.

The promise is that in the latter days this Spirit will be poured out upon all flesh. It will be given to all races and all classes of society. When this creative and sustaining power of the universe thus is made to rest, in a special measure, upon all, there will indeed be a new heaven and a new earth. The human race will live under new conditions, best indicated by the conditions that obtained after the day of Pentecost, when there was a partial outpouring of the Holy Spirit, the Spirit of faith.

Sometimes it is helpful to consider the derivation of words, in order to grasp their full meaning. The dictionaries tell us that "faith" comes from a word that means "fidelity," as well as trust. And that idea enters very largely into the doctrine of faith. Where there is true and living faith there is fidelity to God, unto death.

Said Eleazar before the tyrant Antiochus: "Old age has not so impaired my mind or enfeebled my body but, when religion and duty call upon me, I feel a youthful and vigorous soul. Does this declaration awaken your resentment? Prepare your instruments of torture, provoke the flames of the furnace to a fiercer rage; nothing shall induce me to save these silvery locks by a violation of the ordinances of my country and my God." That is the voice of faith.

The last hours of Polycarp, Bishop of Smyrna, furnish another illustration of the faith that is fidelity. When before the Procousul, this official asked the aged Bishop to cry: "Away with the Atheists!" He did so. Then he was urged to renounce Christ. He answered: "Eighty and six years have I served Him, and He hath never wronged me: and how can I blaspheme my God and King who hath saved me?"

"I have wild beasts," said the Proconsul, "and will expose you to them unless you repent."

"Call them," answered Polycarp.

"I will tame your spirit by fire," hissed the enraged officer.

"You threaten me," calmly replied the martyr, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment reserved for the ungodly."

So he was given over to the flames; but while the fire consumed him, he blessed God that he was counted worthy to receive his portion in the number of martyrs.

We have read of the death of the saintly Savonarola. When he stood beneath the gibbet, and a representative of the persecuting church tore his robe off him with the remark: "Thus do I sever you from the church militant and the church triumphant," he answered in a loud voice: "Not the church triumphant; you cannot do that." With his eyes raised to heaven he was tied to the stake, and soon he and his companions were wrapped in flames and smoke. Then suddenly a gust of wind parted the veil of smoke and the mob, now awe-struck, saw that the fire had burned the thongs that bound the arms of Savonarola. One hand was uplifted in blessing and benediction. And so he died, faithful unto death.

You have read the story of the martyrdom of Latimer and Ridley. We don't often hear of Ridley, but Latimer stands well in the estimation of history, and all because Ridley winced and whined when the faggots began to crackle around them. Noticing this, Latimer turned to him and in ringing words said: "Be of good comfort, Master Ridley. Play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Ridley only lives in association with Latimer. He faltered when the crucial test came.

But time would indeed fail us were we to enumerate the deeds of faith of all the ancient and modern witnesses for God, of whom it can be said that "the world was not worthy." It was through their "fidelity" that they "obtained a good report."

But there is another word expressive of "faith," which must be considered, and that is "belief." We read that "Abraham believed God, and that was counted unto him for righteousness." The word "believe," some think, is composed of "be," which means "by," and "lieve," an ancient form of the verb, to live. To "believe" is, on this supposition, "to live by." Abraham "lived by" his God. Just as a little child lives by, that is, derives its sus-

tenance from its mother, so the believer takes, by faith, from the very divine essence and lives thereby spiritually. Faith is the act of the soul whereby it entrusts itself to the divine bosom and finds spiritual nourishment at the very source of life and divine love.

Let us note here that the chief characteristic of the soul-life of a little child is its implicit trust, its unquestioning confidence in its parents, and more especially in its mother, from whom it derives its sustenance. This trust is, in the last analysis, faith in God. For the parents stand in the stead of God. Their authority in the home is delegated to them from God. They represent God. Hence we can learn from babes what true faith is. We can also understand the saying of the Savior that, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3).

(TO BE CONTINUED.)

LUCY MACK SMITH, FIRST MOTHER IN "MORMONISM."

It has been said that all great men have had great mothers. Joseph Smith, the "Mormon" Prophet, was no exception to this rule. We need but read the life of his mother to appreciate her greatness.

From her earliest childhood she had a great desire to serve God, and was an investigator of the various religions organizations and their teachings. While yet young she "determined to obtain that which she had heard spoken so much of from the pulpit—a change of heart." The means employed were the reading of the Bible and prayer. She was always confronted, however, with this fact, should she join none of the churches she would be called of the world, and in the event of her joining one of them she still would be in error to the members of the other denominations. This fact made them witnesses against each other.

She was greatly puzzled as to which was right, and from her study she was able to see that they were all unlike the Church of Christ, as it existed in olden times.

A few years after her marriage to Joseph Smith, Sen., and while living at Randolph, she had a severe sickness. Her husband and the doctors had given her up as dying. At this time she made a covenant with God "that, if He would let her live to be a comfort to her mother, husband and children, she would endeavor to serve Him according to the best of her abilities." She heard a voice say unto her, "Seek, and ye shall find; knock, and it shall be opened unto you. Let your heart be comforted; ye believed in God, believe also in me." Immediately a change came over her, and it was but a short time until she had regained her health and strength.

Her determination to abide in the covenant which she had made

with God caused her to go from one church to the other in search of the truth; but finally she became convinced that the religion she wanted was not on the earth, and that she must take the Bible as her guide. She considered it her duty to be baptized, and accordingly had that ordinance attended to.

There is no doubt but that God was preparing her to become the mother of one of the world's greatest men, and in this preparation she was tried to the utmost. Sickness and poverty were the lot of the family. But this only strengthened the faith of Mother Smith. At all times she put her trust in God, and had great faith in him. And many were the times that her prayers were answered, and her testimony that God lived and heard and answered those who ask of Him, became stronger.

Finally, when the message was delivered to the Prophet, she had no trouble whatever in accepting it, and her only fear was that in consequence of some failure in keeping the commandments of God all should be lost. Great persecution was heaped upon the family; but never did the mother complain.

After part of the record had been lost by Martin Harris and the plates had been taken from Joseph, we find that even then, when all seemed to be lost, she tried to comfort her family and exhibited great faith. In her *History of the Prophet*, she says: "I besought him (Joseph) not to mourn so, for perhaps the Lord would forgive him, after a short season of humiliation and repentance." What joy came to her when Joseph again received the plates. She tells us that it far overbalanced all the former grief.

Some time after the publishing of the Book of Mormon was completed, a command came to the Church to move to Kirtland, Ohio. The company from Waterloo had to pass through some very severe hardships, and here we are able to find again the faithfulness of Mother Smith. Considerable murmuring could be heard in the company, and even some of the brethren were found to be complaining. They were caused to repent when they were reminded of the sin they had committed by this "Mormon" mother. She called to their attention the results of the murmurings of Israel and the Nephites.

It was while at Buffalo during this trip that we have her testimony as to the Book of Mormon and the latter-day work. She says, "That book was brought forth by the power of God, and translated by the gift of the Holy Ghost; and, if I could make my voice sound as loud as the trumpet of Michael, the Archangel, I would declare the truth from land to land, and from sea to sea, and the echo should reach to every isle, until every member of the family of Adam should be left without excuse. For I do testify that God has revealed Himself to man again in these last days, and set His hand to gather His people upon a goodly land, and, if they obey His commandments, it shall be unto them for an inheritance; whereas, if they rebel against His law, His hand will

be against them to scatter them abroad, and cut them off from the face of the earth; and that He has commenced a work which will prove a savor of life unto life, or of death unto death, to every one that stands here this day—of life unto life, if you will receive it, or of death unto death, if you reject the counsel of God, for every man shall have the desire of his heart; if he desires the truth, he may hear and live, but if he tramples upon the simplicity of the word of God, he will shut the gate of heaven against himself." This testimony she always retained, and was always glad to bear it to those people she met.

From this time on she suffered many trials, tribulations and sorrows, but never do we find her murmuring. She had reared six sons to manhood. Her husband and five sons were taken from her while in the service of their God, and still she could praise Him for His goodness unto her.

She was the mother of as great a family as ever lived upon the earth; and we all can learn a great many lessons from her life and the faith and trust she always put in her heavenly Father.

Liverpool. CLARENCE J. WOODS.

GOD'S MELTING POT.

PROFESSOR LEVI EDGAR YOUNG, at a recent conference of the North Weber Stake, held at Ogden, Utah, called attention to the fact that twenty-eight different nationalities are represented in the Church of Jesus Christ of Latter-day Saints. It is one of the marvels of the earth, and shows the unifying influence of the Spirit of God, that all these nationalities have melted together in one great aim and purpose—the salvation of the world. The United States has been compared to a melting-pot, and so it is; and yet, in all the larger cities there are "Greek quarters," "Jewish quarters," "Scandinavian colonies," "German communities," and so on. There are "German Lutherans," "Swedish Lutherans," and so on. But in the Church of Jesus Christ of Latter-day Saints there are no such divisions. No matter where the members come from they are on an equal footing. Paul said of the church in his day: "There is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. 3: 11). This is equally true of the Church to-day. It is God's great melting-pot. And in it the material is mixed and unified, of which He will mould and fashion His own kingdom on earth.

THE judgments of God are at the door of both Zion and great Babylon. Great Babylon has come in remembrance before God, and His sword is bathed in heaven and it will fall on Idumea and the world. Who can stand before the hand of Almighty God?"—WILFORD WOODRUFF.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 21, 1915.

EDITORIAL.

TRUTHS OF THIS DISPENSATION.

UNFRIENDLY critics of "Mormonism" sometimes give as a reason for not accepting the teachings of the Church, that it has added nothing new to the sum total of our religious knowledge. It has, therefore, they hold, no claim on the world for a hearing.

This objection is possibly worth while considering for a moment.

Students of Systematic Theology may have come across the suggestive remark of a prominent theologian, quoted by Dr. Hodge, a Princeton professor, to the effect that "to the Greek mind and to the Greek church was assigned the task of elaborating the doctrine of the Bible concerning God, i.e., the doctrines of the Trinity and Person of Christ; to the Latin church the doctrines concerning man, that is, of sin and grace; to the German church, soteriology, or the doctrine of justification." Ecclesiology, he says, further, is reserved for the future.

That is to say, according to this authority, each age has had its own religious problems to deal with. During the first centuries questions relating to the Godhead were very largely discussed and settled, in a way, by general councils. Then came questions relating to human nature, the fall and the decrees of God, which were taken up by Agustine and others. Justification by faith and the relation between faith and works were the paramount questions of the age of the Reformation, but the equally important subjects of church organization and the nature and attributes of the church were left for another age to settle, as, we may add, were also the doctrines of the resurrection, the status of man after death, the second advent of Christ and His millennial reign, and the general judgment.

Now, we claim, the Church of Jesus Christ of Latter-day Saints has been given the special mission in the world to bring to light the truth on these important questions. Through His prophets in this age God has again revealed what the Church is, how it must be organized, and what its mission is; also, that Christ is coming to reign on earth; that there are a resurrection and life after this, with its different conditions. In more technical terms let us say, that while the Greek age and church discussed theology proper; the Latin church anthropology, and the churches of the Reformers soteriology, it was reserved for the Church of Jesus Christ of Latter-day Saints, which we may call the Americo-Anglican

Church, because it was founded on American soil among people of Anglican descent, to give to the world the truth as it is in Christ Jesus regarding the questions dealt with by ecclesiology and eschatology. When this fact is considered, the objection that the Church of Jesus Christ of Latter-day Saints has no legitimate mission in the world will be seen to be unfounded. It has been given the important mission to proclaim and define truths which previous ages have left in obscurity. Its mission is just as important as was that of the Greek, the Latin, and the Reformed churches, each in its own day.

The Latter-day Saints accept all that is true in the teachings of other ages and churches. They are aware of the fact that the early church fathers were influenced by the pagan systems of philosophy which they had studied, and that the Reformers did not cut loose entirely from the doctrines of Rome; but they also know that they were in possession of many truths, and whatever is true in the various creeds the saints accept without reserve.

But in addition to the truths which all Christians believe, the Latter-day Saints have learned that God is the Father of men, and that His children have before them a career of eternal progression with infinite possibilities, if they will comply with the requirements of God; that His Church is the kingdom of heaven on earth, with all the authority and powers delegated to man by the Almighty, through the Holy Spirit; that there is salvation for both dead and living; that the gifts the early Christians enjoyed are in the Church to-day; that Jesus shall come again and establish His kingdom, and that all dominion and power and glory finally shall be surrendered to Him.

These and many other great truths have been given to the world through the Church of Jesus Christ of Latter-day Saints. They are all in full accord with the teachings of the Bible, though the scholars of the world did not, by their research, discover them, any more than the learned Jewish rabbis at the time of Christ found in the Scriptures which they read and discussed, that He was the promised Messiah. That truth was discovered only through revelation, though the Bible contained it. It is so with the truths of this dispensation. Through revelation alone can they be known. They can be understood only by the testimony of the Spirit of God in the heart of man.

J. M. S.

FAILURE OF CONVENTIONAL CHRISTIANITY.

When Joseph Smith was called to the prophetic office, it was made known to him that the world, notwithstanding its religious organizations, churches, etc., was in the dark with regard to the most important of all truths, and that religious "professors" generally were corrupt, in that they were drawing near with their

lips while their hearts were far from the Lord, teaching for doctrine the commandments of men, having a form of godliness, while denying the power thereof. And of this truth the elders of the Church of Jesus Christ of Latter-day Saints have testified to the world for almost a century. They have told the children of men, in all humility, but without fear, or hesitation, that the apostasy predicted by Daniel, Paul, and John the Revelator, actually took place, and that modern Christianity is, therefore, essentially different from the religion of Jesus and the New Testament.

Perhaps no other part of the message of the elders of the Church has aroused as bitter resentment as this. Pastors of churches have, with great success, appealed to the prejudices and passions of their audiences, characterizing the preaching of this truth as an insult. They have pointed triumphantly to their churches and cathedrals, their schools and colleges, their Bible and missionary societies, their orphanages, infirmaries, and other charitable institutions as ocular demonstrations of the genuineness of their Christianity. The rulers of the Jews at the time of our Lord hated Him because He condemned them for having deviated from the truth as revealed in the Scriptures, though they professed to be the children of the Covenant and the guardians of the sacred oracles. The statement that a man might be a Jew, a Hebrew, circumcized and living in strict conformity with the letter of the Law and yet be outside the kingdom of God, was to them almost blasphemy. Many Christians in our day have assumed a similar position towards the elders of the Church because these have preached the truth revealed to the Prophet Joseph in the glorious initial vision.

Through the events which have transpired lately, however, and by which the world has been shaken as by an earthquake, thoughtful men and women have begun to think that there is, perhaps, some truth in the view that modern Christianity is not the genuine article. The editor of the *Christian Work*, in a recent issue of that journal, speaking of the European war, says that he came across Europe "just in time to see the whole great civilization seemingly crumbling to pieces." And he was not alone in receiving this impression. He says: "It did look to me, and to the fifty eminent Americans with me, as if Christianity had utterly failed. I doubt if any one could have come through Europe since August 2nd, and not had his faith shaken or at least tried. One eminent English divine said, 'I don't see how I can ever preach again.'"

We quote further from the same article:

"My own feeling, just at present, is about this: I do not believe civilization has vanished entirely from the earth, but I am absolutely convinced that the civilization, or at least the political order, of Europe of the last fifty years has proved an absolute and utter failure and has collapsed

beyond repair. (I hope to God no one will try to repair it or to restore it. It is a useless thing, and a new one must be found.)"

And again:

"Do I believe that Christianity has failed? That depends upon what my questioners mean. If they mean, Do I believe God is gone out of existence, or is powerless, or that the teachings of Jesus Christ are false, then I will answer, No. I do not believe that God is dead. But I do believe half of Europe have pretty much forgotten Him. I do not believe the teachings of Jesus Christ are false, but I believe with all my heart that Europe has not believed in them. Neither has America accepted them eagerly."

The author from whose "A Confession of Faith" these paragraphs are quoted, takes notice of the fact that even Christian ministers have failed to accept the teachings of Jesus as true, or practical. "The other day," he says, "I heard a minister, who had been somewhat stunned by this war, remark, 'I don't know but there's some truth in the Sermon on the Mount after all.'" He gives another illustration: "An English minister remarked to me in London, 'Perhaps Jesus Christ knew what He was talking about after all.'" And then he continues: "If you ask me if I believe that *conventional* Christianity has failed, I say, *yes*, openly and frankly. But it is unnecessary that any one should say so. * * * Indeed, the whole war business has no part with Jesus Christ."

This comes pretty near saying that the testimony of the elders of the Church concerning the failure of modern Christianity—"conventional Christianity"—is true. It took the testimony of a devastating war, with all its horrors, its sufferings, and unspeakable crimes to demonstrate to the world the truth of the revelation given to the Prophet Joseph that beautiful spring morning in the solitude of the woods, when the Son of God made plain to him the error of modern Christendom.

In the Sermon on the Mount our Lord defined the fundamental principles of His religion. He declared that the meek, the merciful, the peacemakers, and those who are persecuted are "blessed," because they shall "inherit the earth," "obtain mercy," be called "the children of God," and receive a great reward in heaven. But the world long ago discarded these doctrines as impractical and not suited to modern conditions. It substituted for these teachings the doctrine that power is the highest good; that, in fact, might is right. And by this the world does not mean that strength to suffer for the sake of righteousness, to sacrifice self, in meekness and humility; or strength to perform duties in the face of opposition, is worthy of commendation and reward. It means that strength to beat down opposition and to ignore the rights, interests and happiness of others is the most desirable asset. It applies this doctrine of the father of lies to business transactions, to political contests, and to international affairs alike. The

doctrine of Spinoza has been stated thus: "The measure of every one's right is his power. The best right is that of the strongest; and as the wise man has an absolute right to all which reason dictates, or the right of living according to the laws of reason, so also the ignorant and foolish man has the right to live according to the laws of appetite," provided, of course, that he is strong enough to defend that "right." Christianity teaches us that it is the duty of those who are strong to support the weak, and that it is more blessed to give than to take, but the modern doctrine of the world, as stated by one of the philosophers, is that "It is time that philosophy of history put beneath its feet the declamations of philanthropy." There never was a more pernicious doctrine; but it is the one most generally accepted by the world instead of the religion of our Lord, and that fact was made clear to the Prophet Joseph at the very beginning of his prophetic career.

But the elders of the Church do not only testify of the error into which the world has fallen through the vain philosophy of its wise men; they also point out the road to truth, which, narrow and steep though it may be, leads to life everlasting and eternal exaltation. That is their mission, their calling. If they point out error, they do so in order to prepare the way for truth; if they destroy the old structure, it is to make room for one more glorious.

J. M. S.

THE HAND OF GOD.

We sometimes speak of God having had a hand in this or that circumstance, and then forget it, thereby missing something that should have added to our intelligence. This thought passed through my mind one day after I had been reading part of that very interesting book, *From Log Cabin to White House*, containing the biography of James Garfield. I wonder how many Americans have never read the life of their one-time president.

America is a wonderful country; but I wonder if it has ever occurred to a majority of men and women that the hand of God has been shown on many occasions since its discovery by Columbus, particularly after the entrance of the Pilgrim Fathers. From the religious bodies have sprung some of its finest stalwarts, and of such stock came James Garfield, truly chosen of God to become a great and shining light, in answer to his mother's earnest prayers. As she remarked to him on one occasion when he had had a remarkable escape from drowning, "God has certainly taken care of you, James, and it is my desire that He should have the first claim on you always." Here we find the secret of his success. He was taught from the cradle, almost, to love and fear God, and that spirit of love and reverence went with him to his grave.

About eleven years before James Garfield was born, which was on November 19th, 1831, in another part of the United States a young man by the name of Joseph Smith was causing quite a stir. This was in Palmyra, New York. The excitement was caused by his testimony that God the Father, and His Son, Jesus Christ, had appeared to him in a vision; also, that he had been instructed by God concerning His work here on the earth. And so, in the year 1830, with six members, the organization was commenced which is generally known as the "Mormon" Church.

Garfield was a soldier. He fought for freedom of speech and freedom from slavery for the negro. On one occasion, in conversation with another grand old warrior for freedom, Jacob D. Cox, Garfield remarked, "Cox, war is inevitable." "That's as sure as you live," answered Cox; "you and I must fight, or prove ourselves cowards; here, then, we pledge our lives to our country in this hour of its peril." And clasping hands, without another word, they covenanted to give their lives for freedom.

Joseph Smith was another champion of freedom, but of a somewhat different nature. If we go back to his early life, we find the same godly influence that prevailed in Garfield's childhood. He came of a grand, old stock of Christian workers, for his grandfather was one of the earliest, if not the first, preachers of the sect known as Universalists, in his state. Garfield's mother was related to the founder of Universalism in America, Hosea Ballou. Did God have a hand in this, or is it a coincidence? Garfield's father died when the boy was eighteen months old, and his mother had his early teaching in hand.

On the other hand, the father of Joseph Smith, who was a school master, seems to have had the handling of Master Joseph. God knew the kind of material needed to perform the work of restoring Christian freedom to the earth. As a child Joseph showed a great desire to know all there was to know about the Bible and its teachings. Like Garfield he had to work hard on the farm and get his learning in between. Both were keen observers of human nature, and were fond of drawing their own conclusions. Of Joseph Smith it is said, that as a boy of fourteen he had observed a great deal of confusion among religious bodies, and having a knowledge that God was not the author of confusion, he was determined to find out where the trouble lay. Coming across the passage in James which reads, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; but let him ask in faith, nothing wavering," etc. This appealed to Joseph, and accordingly he sought his heavenly Father in prayer. We know the result.

Can we not see the hand of God in this particular instance of the reading of James, and the result? If Joseph Smith could have devoted all his fourteen years to nothing else but a study of the Scriptures, could he have learned the great truths revealed to him

if God had not guided him? Was his story of the vision an invention, or was it a suggestion by his father? Joseph Smith, Sen., had a record of being an honest, upright, truthful man. He loved his Maker, or he would not have striven to have his children taught correct principles. He believed his son Joseph, and believed that God had really called him to the ministry. He knew his son well. And I am inclined to think that, in choosing young Joseph, God was answering the prayers of his godly mother and father, as in the case of young Garfield. If God has not shown His hand in this matter, how has this Church grown from the number of six persons to over half a million; when everything that could have possibly been done by human hands to destroy it has been done, even to the murder of its founder and his beloved brother Hyrum?

At the present time, while nearly all the nations of the earth are at war, peace abounds in the United States. The rulers have not bound themselves to share in this upheaval. The American nation is being blessed, and it is by the influence left by such men as President James Garfield of the United States government and President Joseph Smith of the Church of Jesus Christ of Latter-day Saints, that the hand of God is seen.

Birmingham. FREDERICK LAMB.

ARE WE RESPONSIBLE FOR ONE ANOTHER?

AM I responsible for my brother? This is a question that all Christians have been asking; but with what result? I am fully convinced that we are, for if we turn to Romans 15: 1, we find Paul speaking to a church which consisted of two classes of people, namely, the *weak* and the *strong*, and he is telling the latter of their duties towards the former. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." These words were not only written for their instruction, but for all God's children. There were some worshipers who always thought themselves above the others; they were hasty in their judgment, always considering what others did to be objectionable, because they thought it wrong. "I know," says Paul, "and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, it is unclean." "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way." "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

One day, in a thoroughfare of the City of Edinburgh, stood a young man and his friend, when a certain gentleman happened to pass by. "Do you know that man," said the young fellow. "No,"

came the reply. "Why, he's the founder of our club." "And what is the name of your club?" asked the friend. "Well," said the young man, "I'm sorry to tell you, but it is a club of unbelievers, who do not believe in God, or anything else." "You astound me," said the friend, "he's a deacon in such and such a chapel, and one of our most respectable citizens." "I know that," came the answer, "but I have been watching him year in and year out, and the way he carries himself on a Sunday, and in the week, has driven me to become what I am."

Have you ever considered the effect of your lives upon others? See to it, that you do not become a stumblingblock, or an occasion to fall in thy brother's way. Let us start the New Year by loving our neighbors, for, "he that loveth another hath fulfilled the law." We, as Latter-day Saints, should make every effort to prove ourselves an example to those who are ever ready to look upon us with suspicion. Let us show to the world that we can hold our heads above water in spite of all ridicule and opposition. There is plenty to do for every one of us; let us be up and doing, God does not encourage idleness. We all have a part allotted to us. Let us do it. Then, when we have accomplished the task, how beautiful it will be to hear our Father say, "Well done, thou good and faithful servant."

Bristol. T. Roberts.

KEEP TO THE RIGHT.

Keep to the right in everything. That is what each of us should strive to do in our walks, talks, and actions through life. There are two paths for all of us to choose from; the right path leading us to sunshine and happiness; the wrong path leading us into utter darkness. The one, if we follow it in the right spirit, patiently, trustingly and cheerfully, will beautify and ennoble us. The other will mar our lives, and spoil our characters. In whatsoever we are determined to do we should follow the road of the true and good. Perhaps some of us are weak, or think that the task assigned us by God is too hard, and instead of meeting the storms and trials in life with a smiling face, cease to struggle, and go under, sinking down into the depths of misery. But it should not be, for if we keep to the right and put our trust in God, the weakest are made strong. It is when the people of God are brought into the greatest difficulties that they are favored with the greatest of love and mercy. We must keep to the right in our walks, seeking not the pleasure and flattering scenes which last for the moment, but walk closely with God and lean on Him for comfort and support.

Keep to the right in our talks. We should not speak harshly or unkindly, or idle words, that some day we may regret. Speak

lovingly and cheerfully, for a gentle word is better ofttimes than a gift of gold.

Keep to the right in our actions, for actions speak louder than words. Wherever there are sick, suffering, or lonely ones, let us shed our brightest beams. Let the light of God's love shine out from us, and let us strive by our tender sympathy and practical help to pierce the gloom. It may only be a sunny smile; only a helping hand, a gentle word that is needed. It will cost us little to give, but such gifts make our lives worth living, and point our way to higher things. Then, when we reflect and look back on our lives, we shall find that

Those have acquitted themselves
Best in the fight
Who shirked not their duty,
But kept to the right.

Perry Barr, Birmingham. ADA COWDRILL.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released from their labors in the British mission, and sailed for New York, January 16th, 1915, per s.s. *Lusitania*: James D. Thorne, Daniel H. Stuart, Oscar J. Hendry, Thomas S. Bradshaw, and Allan H. Archibald.

DIED.

MIDDLETON.—At Sunderland (Newcastle conference), December 19th, 1914, John Thomas Middleton. Deceased was baptized January 23rd, 1910, by Elder F. A. Purrington.

CONTENTS:

What is Faith? 33
Lucy Mack Smith, First Mother in "Mormonism" 37
The Melting Pot 39
Editorials:
Truths of this Dispensation 40
Failure of Conventional Christianity 41
The Hand of God 44
Are We Responsible For One Another? 46
Keep to the Right... 47
From the Mission Field 48

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.